/144 cont./

771 177 178 182 184 evident and absolutely indisputable thing. At least in some cases the religious disintegration has already reached the system of beliefs, creating the psychic need to support the faith by rational arguments. While, for example, a Kayová Indian of Panambi would never think of discussing the truth of his doctrine, in front of his comrades or even strangers, because it does not constitute a problem for him, numerous others assume a very different attitude. Poýdjú, who, perhaps without knowing it, is very preoccupied with contradictions between the Christian teachings and those of the ancestors, more than once has called my attention to facts taken to be extraordinary and which, in his view, prove that the Guaraní religion is the true one. One example: In 1932 the Indians of Araribá were called upon to participate in the Revolução Constitucionalista /Constitutionalist Revolution/. 669 787 Popóýdjú, Poýdjú's son, /145/ had not yet received his prayer; he received it a few days before his departure and that very night he had in a dream "information" that he could go without fear, because nothing would happen to him and all would return safe and sound. That was what happened.

771 796 177 829 The representatives of the civilized world, attending any ceremonies of the native religion, in the majority of the cases cannot refrain from jocular observations or even ingenuous attempts at Christian indoctrination. The first reaction of the Guaraní is not to allow the whites to attend their religious ceremonies. Nowadays the most zealous ones in this respect are the 184 123 Mbüá; during the visits I made among them, only two doctor-sorcerers of this subgroup (Itariri and Xapecó) were not reluctant to do prayers and ceremonial dances in my presence and even permitted my participation; all the others adamantly refused to do any demonstrations of this sort during my stay in the village. It was all the more strange that Alcides, one of the chiefs of the village of Rio Branco, told me once that he intended to go to Rio de Janeiro in order to promote in the carioca /inhabitant of Rio de Janeiro/ carnival a ñemongaraí, with an exhibition of all ritual equipment. It is also said of the Kayová that they formerly

5: Métraux E-4 (no date] 1948 SM4 Guarani SM4

Guaraní, who gathered at Tapuá. Two thousand *Guaraní* accompanied Domingo de Irala in 1548 and even more followed Nufrio de Chaves in 1558.

The *Guaraní* later resisted the ruthless exploitation of which they were victims (for example, the revolts of Tabaré and Guarambaré), but they lacked the determination and unity shown by other tribes so that their revolts were easily crushed. Later *Guaraní* rebellions were often led by native messiahs, the most famous of whom was Obera (end of the 16th century), who promised the Indians supernatural support and convinced them that the happiness of native times would be restored after the final expulsion of the White men.

From the outset, the conquistadors, like the European colonists on the coast of Brazil, were strongly attracted by the beauty of the *Guaraní* women—who readily yielded to their solicitations—and took native wives or mistresses. As some of these were daughters and sisters of local chiefs, the alliances proved useful to the Spaniards, for the Indians felt obliged to support and serve their new relatives. The Spaniards lived scattered in small ranches around Asunción, surrounded by harems (some with 20 to 30 women), and by their wives' relatives.

The young colony came to consist of a rapidly growing Mestizo population, without which it would have been abandoned soon after the Conquest of Perú. The system of encomiendas, introduced in the middle of the 16th century, had the usual dire effects on the native population. Forced to work for their masters and often ill-treated, the Indians died by the thousands. At the end of the 16th century, there remained within a radius of 21 miles (7 leagues) around Asunción, only 3,000 Indians. The region of Tapuá, north of Asunción, which had been covered with ranches, was practically abandoned. The disappearance of the natives, however, was compensated by the constant increase of the Mestizos, or "mancebos de la tierra," whose lawlessness is often stressed by Spanish chroniclers. These descendants of early Spaniards and *Guaraní* form the main element in the million or so people of modern Paraguay, so that their language is still spoken in rural Paraguay, in the Argentine territory of Misiones, and in the State of Corrientes. Even in cities, such as Asunción, part of the population still uses the language of their *Guaraní* ancestors.

The missions.—Unlike the *Guaraní* under the Spanish encomiendas, that portion of the tribe which occupied the upper Paraná River and the Uruguay River basin was subject to Jesuit missions for about two centuries (1608–1767). Their post-Conquest history, therefore, is identical with that of the missions. The first Jesuits (Juan Solano, Manuel de Ortega, and Tomas Filds) arrived in Asunción in 1588. Two of these fathers went to the region of El Guairá, a territory defined on the west by the Paraná River, on the north by the Tieté River, on the south by the Iguassú